

paratively young and vain, I affixed V. D. M. to my name in a marriage certificate at a wedding. The young folks examined the document and discussed the possible meaning of V. D. M. and finally gave it as their opinion that it meant Virginia Dunkard Minister. I took the hint that they were in a vague manner poking their fun at my conceit and ever thereafter signed my name and let well enough alone. I have not the remotest knowledge as to who my correspondent is. He further states that that minister's action is in everybody's mouth and the Brethren cause is badly damaged by it. Of the correctness of his statements I have no doubt and that something should be done in the matter is also apparent, but as to what and how I will ask Brethren to suggest. The writer gave names but I think best to withhold them.

Congress, Ohio

COME TO WORSHIP HIM

GEO. S. GRIM

As we follow the Star to the manger at Bethlehem, let us come as the wise men of the east came, with reverent spirit, to worship him. Let us ask, where is he that is born King, and give him place upon the throne of our hearts.

All the joy of the Christian is ours because the King who was born and lay in the manger has brought the atonement for the sins of the whole world to humanity. Every happy household, every gift, every joyous love, is the result of that shining Star of the east in whose light is imbedded the glory to shine for all time and eternity.

Well may we worship him. He was born King and he must reign until he has put all enemies under his feet. The last enemy is death. He is wise and all powerful, both in time and eternity, and yet he has compassion for us, weak, sinful and depraved beings.

In this realm of my soul where rebellion and misrule have worked ruin, what a sense of relief comes with the knowledge that He who was born King has at last taken possession of the throne of the hearts of his people. Welcome to the King that was born at Bethlehem. The children of the Most High God can rejoice as did the wise men of the east as also did the shepherds on the plains of Bethlehem when they praised God, saying, "Glory to God in the Highest and on earth peace, good will toward men."

Louisville, Ohio.

WITH THE TEMPTATION

J. BARINGER

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. I Cor. 10:13.

With the temptation or trial, not a long time before, of which the deliverance of Israel by the passage of the Red Sea was a remarkable illustration. God allowed the dif-

ficulties in which his people were at that time to increase in intensity till they came to a crisis. It appeared like sudden destruction. Behind was the host of Egypt; before them the rushing sea. What was there but death? And just at that very crisis God made a pathway thru the sea. He made a way of escape with the temptations.

Let the tried deliverer get comfort from this. God does not promise to make a way of escape a week or month before the trial. He does not promise to make it a day before, or even ten minutes before, but with it. At some time or other the Lord will provide, as we sometimes sing, and that time is God's time, and is often with the trial, that is the moment of its utmost intensity.

There are not twenty ways of escape, there is but one way. What is it? God's way. And is not that what every true hearted believer wants?

When Moses was told to stretch out his hand the arm of the Lord awoke. And that is what every tried and tempted saint wants. He wants the Lord to deliver. There is a great difference between waiting for the Lord's deliverance, or cutting the meshes of the net ourselves. The Psalmist says, Mine eyes are ever toward the Lord: for he shall take my feet out of the net. I don't attempt to. I will remain in the net as long as he pleases, for the net he spreads over me is a net to capture my heart for himself. I don't need to hurry to get out of such a net as that. I am shut up and can not come forth. Psalm 88:8. This is a very painful experience to the flesh, but a very blessed one to those who can wait for the Lord to open a way of escape. This illustrates God's object in shutting us in so we can not come forth, and we must wait his time. Ship raising in a lock is not a quick business, but a sure one. So God's own time for bringing forth his shut up ones may not come quickly, but if we wait on him he will in every such experience lift us by his own grace to a higher level of acquaintance with him.

Cornell, Ill.

MORE PRECIOUS THAN GOLD

Whether the apostle refers to our faith, or the trial of our faith, as being "more precious than gold that is tried in the fire" is a little in doubt. Perhaps it includes both. Certainly the faith that is tried is more precious than gold; and, if the trial of our faith issues in the purification and strengthening of it, then we may safely and truly say that the trial is precious. Certainly it is not without reason that the apostle speaks of faith as being more precious than gold. A little attention to the passage in which this expression occurs (I Peter 1:7), together with a comparison between it and refined gold, with which he brings it into competition, will reveal the correctness of the apostle's characterization. Among all the precious metals, gold is the most precious. It is the standard of value among them all. The same may be said of faith. It is the most

precious of all the graces which a Christian may be possessed of. It is the standard grace. Indeed it is the one grace upon which all others depend. Without it nothing we may have or do or feel can avail us at all with God. "Without faith it is impossible to please him." Into this grace all our works and other graces are to be mixed, in order that they may have currency. Gold among the precious metals is used to describe all the excellent things which are set forth for our contemplation. The gold in and about the tabernacle in the wilderness, and in and about the Temple of Solomon, was used to set forth the divine nature, which was typified thereby. The mercy seat and the cherubim were beaten out of one piece of pure gold. The golden candlesticks and the vessels used about the holy and the most holy place all pointed to the Godhead. It was the gold that transfigured, so to speak, the Temple of Solomon, and made it appear to the beholder, as he approached it from a distance, like unto a burning mountain. Gold is the synonym of all that is best in earth and heaven. We speak of a golden mean as being the way of wisdom, and the golden age of the world, and heaven as the city of gold. So, if you want to characterize a man of God in the highest terms, you are only required to say that he is a man of faith. This was the one grace by which all the ancient worthies were designated. It was not the love which Abraham had which distinguished him, but the faith. It was not love that made the Master marvel at the centurion, but the faith of the man. It is not our love that removes mountains, but our faith. It is not love that overcomes the world, but faith. It is the walk of faith that we are commended to rather than the walk of love. It is not by love, but by faith, that the just live. We say this, not forgetting that, among the three graces Paul tells us of, love is "the greatest." Love is the greatest only in that it is the surviving faith, and will endure after the time when faith and hope are laid aside for the lack of further use, when all is fruition with the believer.

It is more precious because of its origin. Gold is from the earth, while faith is from heaven. The faith of the Christian is the transfiguration of the natural faculty, which all possess, by being fastened on to Christ. It is more precious, because it procures more and better things for us. It is true that the man who has gold can provide himself with almost all earthly good things; but with faith man can live, and rejoice without the things which gold will buy. With faith, especially with faith that has been tried in the furnace of affliction, a man is contented with such things as he has; he can rejoice even when he is sick and hungry. He can triumph and rejoice when all things seem to be against him. Gold will buy him food, raiment, and all earthly good things. It will surround him with friends, and give him place and power in the world. But faith will put him